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Author: Judy Skutch-Whitson

Category: Oral History

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Interviewee: Judy Skutch Whitson

Interviewer: Bruce Fetzer

Attendees: Judy Skutch, Bruce Fetzer, Tom Beaver, Larry & Priscilla Massie, Jimyo Ferworn

Topic: How Judy Skutch met John E. Fetzer, the spiritual search in 1973-74. John Fetzer's interests.

Bruce Tom Beaver is working on a project to actually capture elements of John's search. Your important work with this Symbols Project has pointed out that we have huge omissions in our archives at the Institute. We have very little information about John's search, especially prior to 1981. What I'd like to do if you wouldn't mind is start with who's still on?

Larry Larry and Priscilla are here.

Judy And I'm on.

Bruce I'll start with the most important question: Start recreating the file from a chronological standpoint.

Judy Okay, may I say something here?

Bruce Sure, absolutely.

Judy First of all, we're talking about events that happened almost 40 years ago. I know that seems just a little bit hard to believe, but it's not so hard for me to believe anymore, since my daughter was 52 years old yesterday and she's my younger. (laughs). So I'm going to do the best I can to remember. I do have a few little aids I can turn to. I have old appointment books, not diaries but appointment books, that I can validate dates and things. I know that you must have some things in your records of John's—I'm sure he kept appointment books, and for accuracy I would like to be able at some time to go over, with whoever is going to be in charge of this project, any dates that John had in the record that would validate the exact dates that I might be giving.

Bruce Exactly.

Tom Hi guys, This is Tom Beaver. Just beeped in here.

Larry So we kind of laid out the ground rules, and absolutely Judy, there will be an opportunity for review, comment, correction as needs to be done

Judy Good, because I'm going to do the best I can in the chronology. I think you're absolutely right about that, because taking a relationship of two people who bounced off each other in this particular arena in the way John and I did—it could go all over the place, so we need some boundaries. The other thing I wanted to say is I'm glad you said “a series,” because if you *do indeed* want me to recall stories, then one hour is going to go by very fast.

Bruce Absolutely.

Judy Okay, so we'll do it nice and slow. Is that all right with you?

Bruce That sounds fine.

Tom You know, we don't want to leave anything out.

Judy Well, some things you're going to want to leave out.

Bruce Could you start with the most important story? We don't have this on tape. The most important story by far is how John came into the Course.

Judy I know that that possibly is the most important story to you, but Bruce had suggested a chronology; to me, in order to *tell* how John came into the Course, one needs to know why I would give him this unpublished manuscript that I wasn't supposed to show anyone unless there was approval of the person in advance.

Bruce So go ahead and tell us the story.

Judy It wasn't just, “Oh, here's a book you might be interested in.” John was an early privileged being that Helen, who took down the manuscript, and Bill, who assisted her, needed to vet before I was allowed to show it to him. So, in order for him to be vetted by them, they would have to trust me; at that point I'm pretty sure they did, and I would have to tell them who he was. Now, I wouldn't be able to tell them who he was, and I mean it with a capital W, unless I knew him in this context very well. If it's all right with you, Tom and I will certainly cover the part that I think is very important. I would like to start where Bruce has asked me - how I met John.

Bruce Perfect.

Tom Absolutely.

Judy We're now turning the clock back to 1973, when I met Ed Mitchell at my apartment in New York City. He was recently separated from NASA, where he had held the position

of—I think he was the Lunar pilot on the Apollo 14 mission to the moon; he spent nine hours walking around and doing his work there.

On the way back he had an extraordinary transformative mystical experience which he describes in writing. It can be seen on the Net if we ever need his exact words, but I'll paraphrase it: It was an experience of such incredible and profound oneness, looking at this blue ball hanging against this black sky, and recognizing that we are all one, although, of course, he couldn't see individual countries at that point. All he could feel was this expansion of his own consciousness to include everything that there is, with God as the overriding concept.

He spoke about it very eloquently. It was so important to him, this experience, that he actually went public with it and, when he separated from NASA, decided to speak to anyone who would listen; it was usually in a university setting or an organization that was very credible, and they would invite him. Of course, he got paid for these things. It was one of the ways he supported himself, and he actually gave a talk, I believe it was in late '73 or early '74, in Chicago. I have a feeling that John may have a record of this if he keeps a personal appointment calendar. Ed gave his talk, which was very inspirational, to a large group, and knowing John as you all do now, he went right up to Ed, introduced himself, and asked if he could talk with him in private. From the story that they both told me, John talked to him in private.

I had met Ed not long before that in my apartment in New York, as I said, because I was teaching at New York University at the time. I was on the faculty, and I was teaching the first course in the country that we would call Consciousness today. It was then called parapsychology. It was a course based upon the science of (???); the Parapsychology Association was a member of the AAAS. Margaret Meade, by the way, was my neighbor, who helped make that possible that parapsychology would be recognized as a science. Then it was all right to get the course at NYU, exploring the various people who had been doing early work, the history, the research, and the potential.

So you could say at that point in 1973 when this was going on, I had my “creds.” A lot of people would gather at a very large apartment we had in New York City. We could hold up to 200 people there, and we would talk, not all 200 at once, and I would usually serve them food, again not all 200 at once. It became what people jokingly referred to as the “Salon of the Psychic.” It was very fun.

Ed was director there and, of course, called up and made an appointment. We gathered up a large group of people, and he came and he talked to them about his experience, and then he stayed on with his wife Anita (who was not yet his wife). He talked to me about his vision and I caught it: It was to establish an Institute that would explore the inner knowing of the human being, the inner potential, but also in a scientific way because Ed was a scientist; he wanted to validate the kind of experience that he had, which he called *noetic*. Noetic comes from the Greek word “nous” which means inner knowing. I met Ed Mitchell on my turf and we became friendly very quickly; I shared this dream with him of starting such an Institute.

The next time we met was at my apartment again, and he had identified someone he had met through Silva Mind Control named Paul Temple. Paul Temple became the first funder, and I raised money also for the fledgling Institute of Noetic Sciences. We had three Board members to begin with, and one of them, Winifred Babcock, who was a very wealthy woman from California, was also interested. She dropped out, but Paul and I became the early active members with Ed. That was the basis for Ed to then tell me that he met this man, John Fetzer, and he gave me John's background and credentials; he wanted to add him to our fledgling Board.

By that time, we also had added a man named Oz Crosby, a business man also interested, from Atherton, California. We would often have early meetings in the conference room at his office, because there was no home yet for Noetics. John came in very early on, and I believe it was at the March 30 meeting in Atherton, California, in Oz Crosby's office in 1974. I would love validation of that, but as far as I can reconstruct, that is the closest I've come. Meeting John for the first time, I did not know much about him except for what Ed had said, besides what Ed called John's empire - in broadcasting and communication, his experience advising presidents (quite a few of them), and his experiences in the Second World War (we were young enough, or I should say old enough to remember that); and that he owned a baseball club, the Detroit Tigers. [By the way, there was only one baseball club I was interested in and it was called the Brooklyn Dodgers, so I wasn't much interested in any other, believe me, and particularly since they moved my Dodgers away. In fact, this is a small aside, I was jumping up and down so hard in 1955 the day the Dodgers won the World Series that my son was born a few hours later, and John always thought that was very funny.]

We discussed inviting John and he did indeed invite John, and John showed up and he was very quiet. He listened. I don't even remember what we were talking about then, but it was probably about a couple of projects that we found already that we wanted to help sponsor. We were interested in Carl Simonton's work, because he was insisting that meditation and the attitude of one's mind helped a great deal in combating the effects of cancer. We were interested in Elmer Green's work. A few others that—if this is important, I can go back into records easily and check what was said at that meeting, because my husband saved every single one of the early IONS Board meetings. If you want a background as to what was discussed when John was there, it *might* be interesting.

The most important thing to me was my connection with John. I can't say I "recognized" him right away. I felt his presence. There were only a few of us in the room and when he did speak, it was slowly and with great interest, humility, and strength. Anything John said, even if it was in a very slow, labored tone, had a lot of strength and I felt experience and wisdom behind it. John was almost exactly 30 years older than I. He was an Aries born in March and I was born on April 12, so we were just 30 years apart; to me a man 30 years older than I at the time—I think he was 75 and I was 45—well, this would be a sage. I respected whatever it is that I knew he must have within him.

As the meeting was adjourned, I went over to say how do you do and introduce myself, since he had walked in right after it started, and there wasn't a chance for personal introductions. I went over to him, put out my hand to say how do you do, he looked at me and said, "Don't you remember me, Virginia?" And I had to admit that I didn't. He said, "You were my wife in a past life." So that's how I met John. You could say, in his mind at least, he had recognized something in me that was familiar to him.

The construct, the metaphor, whatever we want to call it, took that form, but it sure was an icebreaker. There's no doubt that I was startled and interested. Before John I knew *many, many, many* strange people, and John was not one of them, but that remark was strange indeed. I think we must have talked a lot that day, because we all had lunch together, and I'm not sure if we spent the next day together. Noetic's Board meetings were notoriously long, but in those days it could have just been one day. We did exchange phone numbers and addresses, and decided to keep in touch between Board meetings.

I think John was interested in what he saw, because he saw a group of young, earnest people who were trying to start something that *hopefully* would make a difference in the world. John was—not mostly but *always* in hiding about this subject. He wanted to be very, very careful of who the people were that he was going to be dealing with in this little organization. It was far enough away from Kalamazoo and Detroit, but he still was very, very cautious about his public visibility.

I think that I, particularly at that time, did not appreciate *just* how courageous a move it was for him to come out. It took *a lot* of curiosity and dedication and commitment to his inner path to say, "Now, at least to some people, I will be known and I will have this conversation." The feeling I had the first time we talked, and many times afterwards, is that he had very, very few people in his life who shared his own inner thoughts and inner paths; there were a couple he told me about, but not very many in one's life in one of 75 years old.

Bruce Sure.

Judy Anyone have any questions about that meeting?

Tom Do you think he was joking, Judy, when he said that to you, or do you think he was serious about Virginia?

Judy I don't know. I think he was absolutely serious, because I don't think John joked around about things like that, and he also wasn't a trivial person. Now those of you who knew him very well knew that John liked ladies, and his own life and lifestyle was to always welcome women. He grew up in an age when women's opinions didn't count for very much, but having a powerful mother that he adored made him much more open than many men of his generation, to even serving on a Board with women. I'm not sure he had many people, I mean women, on his Boards. I don't know that, but my guess would be it would be very rare, if he did at all. Since I was Vice President of Noetics, here he

was saddled with this woman on a Board of a subject he really liked and wanted to pursue, so his comment to me—something clicked, and *he* was the one who defined it. It was what I call, in my own parlance, a *massive* short cut.

If I would feel his integrity and again, his courage, to make a statement like that, which was obviously not a pick-up line, then I would already know that he and I had something special in *his* mind. It would save a lot of time, and it *did* save a lot of time, in the way we went about sharing our lives with each other, but it wasn't much. Our conversations were hardly ever devoted to what happened in his life in the past. I *actually* had to read about his childhood because we just didn't discuss things like that. We went right for the meat, directly to the subject that we were interested in, and maybe his comment broke the ice that way; but it *could be* that he believed it. I never even asked him.

Bruce Judy, a follow up to that story of yours is, John rarely committed to any organization, and he never committed on the first visit to an organization. Did he join IONS at that point on that first meeting?

Judy As far as I know, we considered him a Board member when he arrived.

Bruce Well, that's phenomenal. On what basis do you think he joined? Because the underlying thing here, and I'll be a little rhetorical about this, is John really felt that there was a deep calling. This is a stream and a search that he felt a yearning, you know, a calling. Do you think this was part of the calling or —what was he accessing when he felt like he was part of that group?

Judy The reason I told you about Ed Mitchell's talk in Chicago, and John's going there, and a little bit about Ed's background and what had happened to him on his return flight from the moon, was that I think John recognized the kindred spirit in Ed right away. Here was a scientist as apple pie American as you could get, out in public talking about a transformative experience in which we are all one, and that we should wake up and listen to our interior voice, our inner voice, which includes the divine.

To hear a man of Ed's stature say that, and say it with passion, I think that first meeting after Ed's talk was enough to do it for John, because he was not going to align himself with some New Age flibberdy-gibbet (or, as we used to call in California when I first came there from New York, "bliss-ninnies") is not John's style. I think he saw a much younger peer in Ed, and he saw that Ed's passion equaled his; except Ed's passion was public, and I don't think John ever would have come to California and sat in that first Board meeting, and even participated somewhat towards the end, if he hadn't made up his mind. He *did* catch it. It was contagious, that fever at the time, and things were moving very quickly; I think he moved out of his comfort zone and plunged in, at least from *my* point of view. That's the way I saw it.

Bruce Do you recall—this was a long time ago, do you recall that John may have shared anything at that point or had any apprehensions or any real yearnings or questions that were really burning in his mind?

Judy Well, not in that particular meeting, because he didn't speak that much. But then we had a series of phone calls that followed, and that's all they were. I mean, he was like a hungry sponge, and I was doing and teaching things that he had read, that he had studied years before, that he knew the beginnings of before I did; and here I was, out in a university. That was important, too.

If I were just leading a group in an underground church, John and I never would have gotten together but again, there was the stamp of approval of the New York University school system that would hire me, or ask me to come and to conduct this class and to put on conferences. I was putting on public conferences with people who were scientists, who were investigating, we could say, [the Numinist, ???] but actually in much harder science than that, and he knew that. He came to a few of them himself. One was on Kirlian photography and another that had to do with biofeedback. So I think the answer to that is yes, that we spoke so much about our own inner searching.

But it wasn't as if this was a confidence. When two people who meet in a room decide oh, I like you and you like me, let's get together, let's have lunch some time, they usually explore their backgrounds a little or tell about which project you are working on now. It wasn't like that. We just dove into the middle, so that I never felt that John was withholding any of his dreams or his thoughts or his experiences in that arena. I did *not* hear much about his family at all. I knew he was married and that he didn't have children. I did *not* hear about his business. Our phone calls were only about esoteric sciences, who was doing what, where, and his desire to meet these people.

I think that whole business about my being his wife in a former life may have been a construct that he was given so that he could feel trust from me, so that he could delve in and meet these people; and that is what followed after the Noetics Board meeting: in private on his turf, with his terms which meant total secrecy. That was a *very* big part of our relationship, total secrecy. I had to vouch for other people that he was going to meet in private, the way I had to vouch for him with Helen and Bill. There was a *lot* of that going on with John, and I believe rightly so. He didn't want what we would call the paparazzi to spot him and misrepresent anything that he was doing in public.

Once he told me, and this *surprised* me very much, we started a series of meetings. After that first Board meeting, we did speak quite a lot, and he knew that I was going to Detroit once a month to conduct a group of exploration of adults that a man named Lou Golden had put together. They had a metaphysical club, but many of them were fairly well known in the Detroit circles, both the social and the political. And this was also sort of a hidden kind of a group, because they didn't want people to know *they* were interested in this, and I was their teacher/lecturer (and also friend) for a few years.

And John came to a few of those in Detroit, and after that he met some of these people, and a couple of them actually knew who he was. He said he didn't want to come anymore, because he did not want the press to get wind of his interest. He wasn't ready for this. He didn't think it would be good for his work, and he also was very concerned

about possibly damaging the reputation of the Tigers. There was an agreement we had that when I came to Detroit once in a while, I would arrange to actually go to Chicago, because he didn't want to be in Detroit because too many people knew him; he planned different times for us to have a suite in Chicago, different hotels, and it wasn't the same one every time. He was concerned that he would come up to the suite of rooms first, a few hours before me, and then I would check in. He didn't want anyone to ever suspect, and these were his words, that I was his 'chippy'; and I didn't really want anyone to think I was his 'chippy' either (laughing); but it didn't bother me nearly as much as it would have bothered him.

I wish I knew how many times we had those precious hours in Chicago, because I would bring various people but they wouldn't always come with me; if someone that I had invited was to arrive, and he didn't want to be connected with that person in public, then he and I would have hours to talk, have lunch maybe, share books and our enthusiasm about a person we just met or heard about. I was probably his information carrier (chuckling). Instead of the water carrier, I carried information to him about what was going on, who was good, who not to be taken in by.

He was always concerned about being taken in or about being used for his funds, and he always wanted to know, How much work has this person done? How credible are they? Who else has funded this person and do they deliver? Do they deliver was a very important part of it. I knew that he had already done a few things himself, very quietly sponsored. Bruce, I don't remember the date of this, but you might, and this was the project in Germany, funding a researcher to leave a tape recorder on to try to catch the voice, if you will, or the sounds of the vibrations of those who had been deceased.

Bruce Dr. George Meek, around 1983.

Judy That was '83?

Bruce He was developing—in '82, '83—'82 - actually developing a telephone to the astral plane.

Judy Yes, but ~~he~~ [John??] was talking about that long before I ever even knew about it. He was talking about that, so I think he had some preliminary interest. I don't know who he had spoken to, but those were the kinds of things we talked about. And didn't he sponsor some work with his brother-in-law?

Bruce Yes, Vant Yeager actually identified some researchers in California. We actually funded the network on biofeedback.

Judy Biofeedback, right. Well, we have a common interest in biofeedback because in New York I had done the same thing and sponsored some work. At that point in my life, I was lucky to have funds and at the same time I was raising funds. I had started a not-for-profit organization called—well, it's now called Foundation for Inner Peace, but in those days it was called PSI for short. I was raising money through that little organization of mine,

with just myself and Bob Skutch, my husband who kept the books, and our lawyer, but that was the size. John liked the size of those organizations.

He knew about it, and also knew that I was beginning to funnel everything into the new little organization called IONS. There were a lot of different levels of activities going on with my running conferences, meeting people, and teaching at NYU. I was involved in Maimonides Dream Lab at the same time, which was in Brooklyn at Maimonides Hospital. I was studying dreaming, mental telepathy, clairvoyance, and precognition in dreaming. John was fascinated by that.

Bruce If I could follow up, back to one of these meetings in some of the early conversations.

Judy Okay.

Bruce One of the things that I have found amazing about John is he already knew. He had a knowing and a conviction. Please explain a little bit about how his inner life worked, and the outer life. How did you come to interact with his sense of knowing? Did you feel that some of this was validated? I apologize for asking rhetorical questions.

Judy No, I'm glad you are.

Bruce In follow ups, Larry, who is a professional audio biographer, will probably ask more neutral questions; but I want to get right to the heart of this search part, because it seems like John had a conviction, a knowing, and he was looking for confirmation.

Tom If I can add, in Vero (Vero Beach) you had said that he wanted evidence of surviving death.

Judy I think to approach these questions, I should talk to you a little bit about those days, when we were holed up in the hotel, as he would call it. Who came? Because the topics that were discussed, it wasn't just sitting there and chatting. He had a specific interest and we discussed the people who would come; I would see through the kinds of people he wanted to meet, who I could supply on his terms, the interest he had, and where he was coming from. But I must say that in those days he did not voice tremendous certainty about anything. He wanted to know more and more and more.

I feel he may have had very strong inner guidance. And he had to, in order to be doing this, but he was just sopping up as much information as he could get from what he called the experts. One of the first people that he asked me to bring to him was Dr. J. Allen Hynek who was known because of Project Blue Book. This was the investigatory group that had been put together by, I think it was, the Air Force. I could get much more information on that because I have records of that. Hynek was brought in to debunk the many [UFO?] sightings that were happening in the late 50's. So many people were reporting, and the press and this country were obviously concerned about this anomaly and wanted to debunk it. Allen Hynek and a few others were brought in. Allen Hynek

was a very well-known astronomer, and he was brought in to debunk this UFO concept, which he did for a few years on behalf of the military.

When Project Blue Book itself started to get going it was collecting, amassing—tens of thousands of sightings. What Allen Hynek could not do was discount the fact that there was a huge volume of information, from people he would call credible witnesses, which means military pilots, astronomers like himself, experiences of others who also were credible, like the police chief of the town, the mayor, photographs that credible photographers had taken. You could say, as he told John, he got weaned away from disbelief to accepting different levels of his own interpretation, and John was so interested in that concept; he had been following it secretly, of course, in the literature and newspaper reports. He had no one with whom to really speculate about it, and so the very first person he asked me to bring to him was J. Allen Hynek.

I knew Allen from the lecture circuit because Allen had gone public. Again, somebody [John], respected, this man, who had gone public with his interests and who was trying to make a difference in the world by allowing for other world views, and saying that science should be an open study and not closed. It was a really fascinating time to be together, because John was asking Allen such insightful questions that you knew absolutely he was not a novice to the field. I was surprised at how much John knew. He knew much more than I did, and I was peripherally interested in the field. I was very interested in what Allen was doing. I always had a sense that there was much more that we weren't being told, and I had a sense that some of the people who had actually told me stories were not phonies.

For John to be asking Allen questions at such a depth was very interesting to hear, and told a lot about John; he asked him questions, not about how many experiences were there, or how many sightings were there. *He had read this.* He already had enough information to know that he wanted to get, as he said, to the heart of the matter. So he said okay, What do you think it is? What do you think they are? And I think Allen Hynek was a little bit surprised that he had this question asked of him so personally and so directly. He said, "Well, my opinion has evolved." He said, "It's totally personal and I can't give you any proof, but I think we're dealing with here in"—in the beginning Allen said the concept of how these civilizations must be millions of light years ahead of us to be able to travel great distances and, the common thought that we're dealing with something from outer space very far away. Allen said, "I really believe it's inter-dimensional. It's all around us. We all are interacting. We are just three-dimensional creatures and do not know; and once in a while it's as if a screen is set apart, a window is open, a veil is lifted, and someone someplace has an experience and can look through or can suddenly see these apparitions, which might even be holographic."

Then John was off and running talking about holography. All of these germs of things that later took root into the Institute he had already been studying and interested in. And he was very, very *deeply touched* by that experience with Allen Hynek, because he found a like-minded soul, because he felt also that the universe, if you want to call it that, is

populated with an infinite variety of intelligences and that we are pretty low on the totem pole. He always wanted to know more, and that's just one example of who we had.

Another person he wanted me to bring to him—some of you know his name and may not recognize him in this capacity, but it was Brendan O'Regan. I had met Brendan when he was 22 years old, and I recognized what a genius he was. He was then working as Buckminster Fuller's right-hand researcher, and Buckminster Fuller was a worldwide known engineer and futurist. I think you may have heard that name but he was *very, very, very* well thought of and revered at the time and Brendan was Buckminster Fuller's choice; and we Noetics weaned him, Brendan, away from Buckminster Fuller and ensconced him at Noetics. Bucky used to get very angry any time he saw any of us taking Brendan. Well, John knew about Brendan's background, and John certainly knew who Buckminster Fuller was, and he was very anxious to spend time with Brendan alone. All I can say is that sparks were flying. It was scintillating. Brendan was light-years brilliant. He had a few problems, social adaptations, but with John they just went at it and sparks were flying, mental sparks, intellectual sparks; and John kept up with him all the way, but he had so many questions about scientific applications of consciousness.

And Brendan had so many questions himself, which was why he was with Noetics; then John went right to the heart of it. John felt that Brendan at one point early in his relationship with him—he had met Brendan before this but never talked to him. That's why I brought him. He felt that Brendan was more of an automaton. He felt that he was like Dr. Spock. Of course, he hadn't seen it but he felt that Brendan didn't really have a heart, that he was missing that, and that bothered John. John was *always* looking for the heart. He needed everything. He needed the heart, the mind, the soul, the spirit, everything together, and in this one visit Brendan told him about what had happened to him in his life. I think that John just broke right open and accepted Brendan as a very different sort of a person; maybe he never 100 percent trusted him, but he did see why Brendan was doing what he was doing in the field that he was.

Brendan had a very, very terrible accident on the LA. freeway in his little Volkswagen Bug. He said they were going at a fairly good clip, pretty heavy traffic, and all of a sudden someone terribly out of control came in the opposite direction, broke through the barrier and was coming straight at Brendan, and he knew that he didn't have a chance. In that split second, when all of a sudden the world stops, he said, "I am not sticking around for this," and he jumped out of his body. Now, of course, that seems absurd, but that's what he told John. He said, "I didn't know what I was doing or how I knew how to do it, but I said 'I'm not sticking around for this,' and the next thing he knew it was two weeks later, he was coming out of a coma and the detectives were there, because they had been trying to talk to him. They had interviewed everyone, I think there were ten cars piled up in that accident, and they had gotten everyone's statements but Brendan's. He went ahead, still kind of woozy, and told them everything that had happened from the time that car had hit him, what his car was like, all the cars behind him, what the sequence of events were, the ambulances and everything, but as seen from above, and at the same time he was at a place or space (he was telling John) where it was not what we call our ordinary reality. It was not earth. There was not perception. There was nothing to look

at but he was in a space where he was comfortable, happy, and expansive. He felt love for the first time in his life, but he knew it was God's love, and the voice said to him, "You have to go back," and he said, "No, no, no, no," and it said, "Yes, you have to. You're not finished. You really must, my son, you must go back." I'm not sure if he said my son, but he said it was a fatherly voice and very kind—"You have to go back." And Brendan said, which he told John, "May I make a deal with you?" He said, "I don't want to be hurt by love in this life." So something was going on about past lives and memory. John just really opened up to that and really understood why Brendan was a bit removed from ordinary human intercourse. I think that that made Brendan a good resource for John, because he used him for a long time and so did the Fetzer Institute. It was meetings like that that showed me John's *deepest* interest in human beings, *not* what made them tick but, were they aware? Are they on this path? Did they know who was in charge? Were they being inwardly guided by the divine also? Did they have a mission or a function?

He asked me to bring Willis Harman to meet him, and this was before Willis Harman was to be the president/director of IONS. It was because Willis Harman had been the lead writer in a book, a pamphlet-type book that had been issued by Stanford Research Institute. It was called *The Changing Images of Man*, which was a much more metaphysical approach to human beings in society than had ever been written by a scientific organization before. It was on that level, the sociological level and the future of human kind, that he related to Willis.

And he asked me to bring him Dr. Andrija Puharich. Now, Andrija Puharich was a totally different kind of person, represented a *different* interest of John's. He was probably the country's or the world's foremost expert on Nikola Tesla. In fact, before Andrija died, he asked me if the Fetzer Institute wanted Nikola Tesla's papers. I forgot who I asked at the time, but it turned out not to work out. Andrija was also known as a medical doctor, and he held more than 50 patents, in various medical processes; he also was best known as the parapsychologist also who brought Uri Geller and Peter Hurkos to the United States for scientific investigation. So you can see why John wanted to spend a few days with Andrija Puharich. Does that give you a better idea of what happened then?

Bruce Absolutely.

Judy I'll bring one more that is an important one, and does definitely relate to the Fetzer Institute. I had become very, very close and was working, and interacting on a daily basis, with Dr. Gerald Jampolsky who was a psychiatrist in Marin County, California. I had introduced him to Kirlian photography and biofeedback, and Jerry was brave enough, and also had an inner mission, to talk about these subjects, study them, research them, and present his studies. This was even before the Center for Attitudinal Healing got started to become what it is today, The Center For Attitudinal Healing. Jerry was, of course, the founder, and it is worldwide now. John spent a lot of time with Jerry who is *not* very articulate and mumbles; and John was trying to find out what made Jerry tick, in the sense of, Why would a comfortable doctor with a good practice in psychiatry endanger and potentially damage his reputation by being public with his interest with

Kirlian photography and biofeedback? In fact, Jerry was the first doctor I knew who used biofeedback in his own clinical practice, and he was one of the first biofeedback researchers at University of California, Berkeley.

So you can see the scope and the early people he spoke to, and these people actually stayed in his life. Those are the ones I can remember best that we spent a good bit of time with, and it ranged across a panoply of his interests. That might not totally address your question, Bruce, but I think it's a background for it.

Bruce That's certainly the range of it, and I think the heart, if I summarize this properly, as you said that John was seeking information?

Judy Yes, validating information.

Bruce And he was just like a sponge and continually seeking out information.

Judy I have never seen anybody so intensely interested to not only do his homework in advance, plus bring all his life experience to these meetings, but to *retain* it all.

Bruce Would he follow up with any of these people?

Judy Oh, always. Now he knew these people. Now they were safe.

Tom Was Jeane Dixon one of them?

Judy Jeane Dixon was later. Jeane Dixon was Washington and New York because I knew her, too.

Tom One other question: coming back to Vero (Vero Beach), you said that John had an interest in or he wanted evidence of surviving death?

Judy If I had to put my finger on *one* deep interest, that he didn't even talk about that much. When it came to the Institute, he would have liked to have seen what he called his 'garage mechanics' do something with that, but he didn't want the Institute to be thought of as a spiritualist camp like Chesterfield. He stayed away from that, but he certainly was interested, because in the next phase I had evenings with him and afternoons at my house with all the meetings I knew. I'm giving you phases in my relationship with John of how he and I interviewed, you could say, interacted with or just entertained these various people.

Bruce When he brought questions to you, at that time, was he visiting Camp Chesterfield and other psychic camps?

Judy Not that I know of. He had—from what he told me, it was very much earlier in his life. But, you know that he kept his Ouija board and that he did use it, and I never sat with him

at the Ouija board. But we did have talks about how he would do it late in his office in the afternoon. Who was working with him then?

Bruce It was before Carolyn Dailey.

Judy Oh yes, right before Carolyn.

MT Her name was Donna.

Judy He was very close to her. She was a good partner for him because he trusted her, and there was some kind of dynamic when they touched the Ouija board together where he would get a lot of his answers, and this was a very open conversation between us—Ouija board. It wasn't a joke because I had seen it used many times effectively. We didn't even postulate what was really going on, because there's nothing really going on—it's such a subjective thing. Is it the micro muscles in the finger? We didn't approach it when I talked with him. We didn't approach Ouija boards in the scientific level. We just knew that higher guidance was coming through. We knew it was ourselves, the person, but that we would allow it to be released when sitting with someone else at the Ouija board. A lot of times people did it alone. John would not—*not never, but did not like* to do the Ouija board by himself.

Bruce You mentioned that Chesterfield was much before your meeting him, so what is your knowledge about it?

Judy You know his life very well, his own illness, the tremendous flu pandemic, and he never told me her name and he was quite young, but you know young love is strong love, too. Someone he loved very much died in that epidemic, so he couldn't have been more than an older teenager right?

Bruce Right.

Tom He had been 17 when it happened.

Judy It was still his sweetie and she died, and so people in droves were going to these spiritualist camps. By the way, Camp Chesterfield was started in the early 1800's, so this was not a fly-by-night group of people who just got together to capitalize on the interests of gullible people looking for their dead ones. Then there was World War I that occurred, so there was a tremendous interest in these spiritualist camps. This was not laughed at in our culture at that time or derided, because there was such pain. And if this would be slightly helpful to the people who were suffering, well, I don't think anyone criticized it. There was a lot of charlatanism around, too, and John knew that. But the Chesterfield—I don't know how many years he went there or others—there were more, too. He didn't name them to me. I don't know how many times he visited those camps, but he did find enough interest there. He would say this one was very good and had about 20 percent of what she said and what he said seemed credible to him. But this one was not good at all, and one of them was so good that he went back a few times but these were very *personal*

reasons that he went, and we didn't share information at that level. And since I was not doing that at this time, and I had never been to a spiritualist camp, we didn't really have any commonality.

I had individual relationships with various mediums all over the world, and he knew about the project in 1971 that I was doing with Dr. Ian Stevenson, who was at the University of Virginia in the medical school. Stevenson was a person who was very well known for his books on reincarnation. He was a medical doctor, writing books about reincarnation, which was his passion, his interest and his love; he traveled all over the world in different cultures, validating, as far as he was concerned, evidences of reincarnation. His books were still available, but he also was extremely interested in whether human consciousness survives bodily death.

I was in an early program with Dr. Stevenson, involving my grandmother and a combination padlock. John loved that story, but it culminated with my grandmother dying and there being some record after her death—there was a padlock that needed to be opened by five mediums and instead of five mediums being called to try to concentrate on my grandmother's secret code, I was the one who was contacted in her room, as I was cleaning up to give grandkids some presents from her estate; I heard a voice loud and clear say, "Go see Ena Twigg."

When I told John the story, he got all excited because he knew Ena Twigg was involved in the famous Bishop Pike case. Bishop Pike was missing in the Israeli Desert and his young wife Diane had taken a bad turn exploring the desert which they weren't supposed to do to begin with—the jeep stopped. They couldn't make it go. They had to wander in the desert and they were lost and had no water. Finally for two days in the blazing sun and the cold night, and he sent her on ahead, because he couldn't walk anymore, to try to find help. She actually wandered into a Bedouin camp, but by the time she did, she knew he had to be dead but she couldn't find her way back. The Israeli Army was out looking and the Air Force was looking for him because he was a very, very well known personage and no one could find him. Then Ena Twigg, the famous medium in London, was asked by the wife, Diane Pike, if she could help. Ena Twigg made contact with Bishop Pike after he was dead, giving all sorts of extremely important pieces of information to his wife, and saying the exact longitude and latitude where the body was and that's where it was found.

John was really excited that I knew Ena Twigg very well, but I knew Ruth Brod who was writing a book about her. He wanted to meet all these people I knew in that field. He came to New York, I would say, quite a few times, I can't tell you how many exactly. Let's say more than six and less than 12, but in those times they were very, very intense. I would bring people up to our apartment, sometimes alone and sometimes in groups if he wanted to meet and be among them; they were sort of in *categories*. We didn't say now we're going to have mediums. It's just that it happened that way. He met people like groups of healers, but individually.

Douglas Dean, who was a professor of Engineering at Newark College and was an engineer, felt that there should be a healing directory of all the people who were practicing healing all over the world. Then there could be a committee to interview them and they could have a society where they could have credibility, and the good ones would be endorsed and the others would be exposed. John wanted to meet Douglas which he did, and then he met Olga Worrall, who was a very well known healer at the time.

All these people had had books written about them. Ethyl de Loach, Sister Justice Smith, Dean Kraft, Stanley Krippner and all his work in the Maimonides Dream Lab with Dr. Montague Ullman and Chuck Honorton. He met Dr. William Roll from Duke University who worked with J. B. Rhine. He met Dr. Karlis Osis who was the head of the American Society for Psychical Research right near where I lived, and he went to visit the organization. He met Ruth Brod who was doing a book on Ena Twigg, and he met various authors who were all dealing with evidence of life after death like Herb Greenhouse, Martin Ebon, Eve Weir.

One of his most favorite visits he told me was the time he spent with Byron and Marie Janis. Byron was a great concert pianist who just had a TV special done on him and Chopin was his specialty. He felt he was a reincarnation of Chopin and many, many, things happened that caused him to believe that. He was on television with his stories at least three times. Once I was on with him and also his wife Maria. Maria was Maria Cooper Janis, who was Gary Cooper's daughter. I think you're all too young to remember Gary Cooper unless you watch old movies (laughing). John *loved* Maria because Maria was a very, very, very well-known established healer and an artist. She was drop-dead gorgeous, sweet, and kind and loving. And he just loved the time he spent with them, hearing about the death masks that they had on their piano at home, that cried when Uri Geller came one day and Byron was playing Chopin—I was there, too, so I could tell John that it happened. It was true.

Every person I mentioned was an individual visit and had stories, and John had questions, and they're all very, very much alive in my mind. I couldn't tell you the exact dates that people appeared, but I can pretty much recall the essence of the conversation.

But for our purposes today, what this exposes is John's *eclectic* interest, that he knew about in the field of esoterica, and how he went about gathering as much information as he could. He used to say, "Who are the players?" We would attempt to find who were the players. He didn't want to know minor players. He only wanted to know the major players. Well, *of course* you know he owned a baseball team, but that was my job with him. It was very clear. We never identified it, but once he gave me a name—it was very funny. He said, "You're my scout," and I think for some years I played that role with Fetzer; I would find people who I found were interesting or authentic in what they were doing that might have something to add to our mission, and bring them to John.

Some other categories of people that he met in my apartment were other funders, who were what he would call sort of on a peer level with him. I don't know if you've ever heard of the Tishman Group. Tishman—buildings in the major cities of our country—

real estate—tremendous real estate holder. John Tishman who was about my age, maybe a few years older, was extremely interested in the field, and he was one of the people who helped me with funding with the Uri Geller program. Another was Stewart Mott. Again, a very, very wealthy philanthropist, also very much had contributed in his own field to the world, and John met them individually to find out *how* they did *what* they did with their funding and *how* they made their decisions. How did they choose who to fund?

All this was the germ that was going on, even before Jim Gordon came full-blown into John's life. The field was prepared. All of these years was John getting ready, and I think there was interest in ufology and life after death and mediumship. I didn't even mention the Edward Casey [Edgar Cayce??] organization, and to some extent I think Gladys McGarey and Bill helped John save his life.

Bruce When he went down there in 1985—fall of '85 for that...

Judy And before that he had met Gladys and Bill at my apartment, and he would meet someone and if he really liked them, he would follow up. He became much closer to Gladys and Bill than I was, which was the reason, I think, he felt he could trust them with his life, literally, and go down to their Holistic Medicine Institute.

Tom In any of these meetings besides discussion, did people actually do sessions for John or with John? For example, mediums, did they actually do a session? Or Uri Geller, did he actually do a session?

Judy He had some mediumistic sessions with people I knew, and our relationship was such that I never asked him a word about it.

Tom So they did sessions, but not when you were in the room?

Judy No, I was not only not in the room, but we didn't talk about them after.

Tom Okay.

Bruce I do want to get to this most important question about John's introduction to the Course because there are a lot of follow-up questions on that. How's your energy doing?

Judy Oh, my energy is okay. It's fine. I just don't want to slight any of the things that were important to him.

Bruce Well, you're covering very important ground, and there's a ton follow up to all of the things that you've mentioned. That's more substantive in nature because, obviously, there are all kinds of questions that could be asked about the questions John asked. If you want to stay in this phase, we could drill-down if you want to stay with it. Are you okay time-wise, Tom and Larry?

Tom Oh yeah, this is precious.

Bruce We could drill down because John was gathering information; but at the same time he was also at the height of his career. He was really an international figure at that point.—

Judy I want to make an observation: He had a very busy life, a very compartmentalized life, that he took that much time to *come out*. Although he wasn't standing in public displaying himself, at the same time he was meeting people he knew he couldn't control anymore. But somehow or other he trusted that that was the time he should be doing this.

Remembering when I met him in '74 and I got the Course in '75, I am talking about just one year of his life and I've *barely touched*—I'm trying to give you an overview of the kinds of people he met and saw in three different venues, and I haven't even gotten to the California group yet, and that's important too. All of these together, if I were to go over these notes and look at them, and put them in some context, I think I would be stunned at *how compressed this was* with all the other things he was doing. I'm telling you *How much time and how many hours* we spent together, and then on the telephone, and he following up. This was to become a major part of his life, but this was just getting his feet wet in public.

Bruce You're really talking in that year, a dozen or more face-to-face meetings plus all the additional stuff in between.

Judy Easily. Some of the meetings were for a few days.

Bruce At that point was he carrying his pendulum with him?

Judy He had his pendulum—he took it out to tell me a story once and showed it to me. I don't know if he carried it with him all the time but yes, he did have a pendulum.

Bruce When he first met you he had already been into psychic phenomena?

Judy Oh yes. He had read, I would say, half as much as I had and I was teaching it.

Tom Right, and he would do sessions with these people—he would just do them privately?

Judy Correct, but at my house. I think he thought of our apartment as a safe place, and that I wouldn't bring anyone there who would in any way compromise him. In fact, the three people I'm thinking of, only one of them knew who he was. They didn't care. He wasn't introduced by name.

Bruce You mentioned that he also met other funders, like Steward Mott.

Judy Yes, Steward Mott, John Tishman. I'm trying to think of who else. He met Lawrence Rockefeller much later, we introduced him to Lawrence—he called Lawrence his baby brother (laughs).

Bruce At that point in time was he starting to fund IONS that very first year then, too?

Judy Yes, absolutely. He came on the Board and he started to fund IONS right away, and he wasn't on the IONS Board very long.

Bruce Did he solicit funds from other people as well?

Judy Not that I know of. I couldn't be sure, but not to my knowledge.

Bruce Just moving on with the story, could you talk about the next year? (Chuckles) It's a lot of material.

Larry I think this may be a good stopping point for now, and pick it up as soon as Judy is available again, because I've got a lot of questions I'd like to ask her.

Judy Okay, I'll just finish what I call the 'getting to know everybody phase', which precedes the Course, and then we could get questions the next time that come from what I've already shared with you. Then I can go on to what I call the crux of my life with him which was the Course.

But all of this was so equally important, because it was the preparation. John also met with me in San Francisco, and I did the same thing in San Francisco. I gathered people to meet him. Like we'd have a dinner and he'd meet five or six or ten or 12, and then I took him to specific places like Stanford Research Institute. He wanted to know about the work with Uri Geller and the various psychics; and I also introduced him to Dr. Charlie Tart of UC Davis. He was interested tremendously—a psychologist who was doing *public work on clairvoyance*, for goodness sakes, with scientific controls; and he really wanted to know about that. Charlie was a very, very funny guy, tremendous, broad sense of humor, very affable, extremely loquacious, has wonderful stories, and John really liked him a lot.

He also spent time at Stanford Research Institute with Russell Targ, who is a laser physicist, and Hal Puthoff. They were the first organization ever funded to do psychical research under scientific conditions with psychics, and I raised the money for that. That came from Stewart Mott and John Tishman and some other money I raised. It was before IONS actually, but then it reincorporated into IONS after IONS was formed. We made it an IONS project, but originally it was just Russell, Hal and Uri Geller and myself, Andrija Puharich, the doctor I mentioned had brought Uri Geller to this country. But Uri Geller practically lived at our house. I took Uri Geller out to California and set him up for them to work with him in the lab. John was *tremendously* interested in that work because Uri Geller claimed to have had experiences, and he got his power from UFO's. *All* of this was connected.

John also met Ingo Swann, who was one of their best subjects, and he met Patrick Price, who had been the former mayor of Burbank and the police chief, who was one of the best psychics in the country that finally did work undercover. No, I don't mean undercover. I

mean underground for ARPA, which is a military organization research. Also he met Bill Tiller who was very interested in biofeedback *and* the whole field. He was doing biofeedback research at Stanford, so that was the California group he was interested in meeting. That would pretty much wind up all the different subjects that John had interest in. I think that first year they were probably all touched, so you might be right. This might be a good place to stop, because then the next time we can go on for questions, and I can go right into how he came to get the Course.